

The correct understanding with regards to the Names and Attributes of Allah according to Ahlus-Sunnah wal-Jamā'ah, and 5 ways to refute those who reject the Names and Attributes of Allah along with some of the Shubuhāt they mention.

The belief of Ahlus-Sunnah wal-Jamā'ah concerning the Names and Attributes of Allah is that we affirm all the Names and Attributes of Allah that Allah has affirmed for Himself or His Messenger ﷺ affirmed for Him, with their apparent meaning, without interpreting them away from their apparent meaning, nor changing the words or what they indicate, while negating any resemblance between the Names and Attributes of Allah and the creation. We deny what Allah has denied for Himself or the Prophet ﷺ denied for Him, and in matters Allah and His Messenger were silent, we are silent. We believe that the texts that mention Allah's Names and Attributes are Muhkam [clear] and not Mutashābih [unclear]. We do not speak about „how“ the Attributes of Allah are, nor do we speculate regarding them.

All of this has textual, as well as rational proofs, as will be mentioned.

So Ahlus-Sunnah affirm the Names and Attributes Allah has affirmed for Himself, but they purify this affirmation from the two great prohibitions:

1. Tamthīl - likening Allah to His creation.
2. Takyīf - asking „how“ the Attributes of Allah are.

Textual proof:

Allah says:

„There is nothing like unto Him.“ [42:11]

„So put not forward similitudes for Allah...“ [16:74]

„Do you know of any who is similar to Him?“ [19:65]

And there are more verses in the Quran and Sunnah regarding the prohibition of resembling Allah to His creation.

Rational proof:

It can never be rational that the Creator resembles the creation, because there are huge differences between them:

1. The Creator is the One Who brings the creation from non-existence into existence, i.e. the essence of the creation is created.

2.The creation is that which is brought into existence, whereas the existence of the Creator is Eternal and Everlasting.

3.The creation is not always present and will be destroyed, rather it will definitely perish, as occurs in the verse speaking about the time before the Hour is established: „Whatsoever is on it [the earth] will perish. And the Face of your Lord full of Majesty and Honor will abide forever.“ [55:26-27]

Someone could argue now: Allah has affirmed for Himself two Hands in the verse: „O Iblis! What prevents you from prostrating yourself to one whom I have created with Both My Hands.“ [38:75], and I do not understand the Hands, except like the hands of the creation, therefore affirming the two Hands of Allah necessitates resembling Allah with the creation. This is because the Quran in the Arabic language and the meaning of hands is well known, and the most perfect hands are those of humans, so the Hands of Allah are like the human hands.

How do we reply?

We reply that this is an incorrect understanding, because the Hands are attributed to Allah, and that which is attributed befits the One it is attributed to. So the Hands of Allah befit Him, and the human hands befit the human.

If we take for example the attribute „Face“, as has been mentioned in the verse quoted above [55:27], we say: You have a face and the lion has a face, and the cat has a face. So if we say the face of a man, the face of a lion, the face of a cat - does this necessitate resemblance?

No one ever says his face resembles the face of a cat or lion. So we know from this example, that the face befits the one it is attributed to. Only having the same name, does not necessitate resemblance in reality.

Imām Abdul Izz al-Hanafi [d. 792H] says in his commentary on Aqīdah at-Tahawiyyah [1/28 in the English translation]:

The root cause of the error is the common belief that what is designated by these general terms is something universal and that it exists in one particular individual or another; but this is not the case, for what exists out there (as a rational concept) does not exist as an absolute universal, but only as a determinate particular. When these terms are used in reference to Allah, they connote something specific to Him; and when they are used in reference to human beings, they connote something specific to them. Hence, nothing shares with

This point will be elucidated when speaking about the 5 ways to refute those who deny the Names and Attributes of Allah (see way number 2).

Now with regards to the textual proofs for the prohibition of Takyīf [prohibition of saying „how“ the Attributes of Allah are]:

Textual proofs:

Allah says: „They will never encompass anything of His Knowledge.“ [20:110]
„They will never encompass anything of His Knowledge except that which He wills.“ [2:255]

„Say [O Muhammad ﷺ]: „The things that my Lord has indeed forbidden are... saying things about Allah of which you have no knowledge.“ [7:33]

„Do not follow that which you have no knowledge of. Verily! The hearing and the sight and the heart of each of those you will be questioned [by Allah].“ [17:33]

So in conclusion:

He who describes the Attributes of Allah, has said that which he has no knowledge of, because we were not informed about the description of Allah's Attributes.

Rational proof for the prohibition of Takyīf:

It is not possible for anyone to know about the description of something, except:

- 1.he has seen it himself,
- 2.he has seen something like it,
- 3.he heard a true information about it.

Imām Abdul Izz says:

One should realize that one cannot teach another the meaning of a word unless that person knows the object it refers to, knows something which is similar to it, or has some features in common with it; without that he cannot understand the meaning of the word. When you teach the meaning of a sentence, you begin by telling the meaning of the individual words, and when you teach a child how to talk, you say a word and point to the object it refers to, if it is

or in the case of the deaf, an adequate substitute (ed.)

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something physical. You say, for example, milk, bread, mother, father, sky, earth, sun, moon, water, and so on, and point along with that to the objects you name; otherwise you cannot teach the meaning of any word or convey any idea. No human being can dispense with auditory learning.¹⁷ Adam, the father of mankind, first learned things through hearing, when Allah "taught him all the names,"¹⁸ spoke to him and revealed to him all that he could not learn simply by reasoning.

For example:

if I were to see something with my own eyes, then I would know its description, because I have seen it with my own eyes.

With regards to the second point: When someone comes to me and tells me, that he has bought a certain car, and it is like the car model xy which I have already seen, and he describes its shape and color to me, then I will know the description of the car, because I have already seen something like it.

An example of the third point would be that a man comes to me, and says: „I have a camel.“, and he describes to me its features and that it has such and such markings. Then I will know what the camel is, because I heard information regarding it.

If we apply this rational principle to the Attributes of Allah, then it is not possible for us to know about their description through any of these sources, because we have not seen them, nor is there something like them, nor have we been informed about them.

Therefore, some of the scholars said: "If a Jahmi asks you, 'how does Allah descend to the lower heaven [in the last third of the night]?', as has been mentioned in the Sahihayn [Bukhari: 1145, Muslim: 748 and others], then reply saying, 'Allah has informed us that He descends, but He did not inform us how He descends. So we have to believe in what has reached us, and keep silent about that which we have not been informed.'"

So we say to every person who asks about the description of an Attribute of Allah: „Your job is to believe in that which has reached you and keep silent about that which you are not informed about.“

Now with regards to the REFUTATION of those that deny the Names and Attributes of Allah.

Those that deny the Names and Attributes of Allah can be broadly classified into three groups:

- 1.The Jahmiyyah: They are followers of Jahm Ibn Safwān and they deny all the Names and Attributes of Allah.
- 2.Mu'tazilah: They are followers of Wasil ibn Atā, who deserted the circles of Hasan al-Basrī. They affirm the Names of Allah as if they were just words without meaning, and they deny all of the Attributes of Allah.
- 3.Ashā'irah and Maturidiyyah and those who follow them. They affirm the Names of Allah and some of His Attributes [Life, Knowledge, Power, Hearing, Sight, Will and Speech].

The pretext upon which they have built their Madhab is to „refrain from any resemblance of Allah to His creation“. They claim that sharing the name, attribute and the meaning [between Allah and the creation] necessitates likeness in the reality of these Attributes, therefore constitutes resembling Allah with His creation.

They have imposed upon themselves two matters:

- 1.Making Ta'wīl [false interpretations] of the text of the Names and Attributes of Allah, away from their apparent meaning, like interpreting the Face as His Essence, and His Hands to mean His generosity.
- 2.Making Tafwīd [leaving the meaning to Allah] of the Names and Attributes of Allah. So they say: „Allah alone knows what it means“, along with their belief, that they are NOT to be accepted upon their apparent meaning.

Imam Abdul Izz says about the Jahmiyyah and their like:

He also said, "The mark of Jahm and his followers is their false claim of anthropomorphism against the Ahl as-Sunnah. In fact, they are the ones who deny the divine attributes." Many of the leaders of the Elders have stated that the mark of the Jahmiyyah is their calling the Ahl as-Sunnah anthropomorphists. Actually, there has not been anyone who negated any of the attributes of Allah except that he called those who affirmed such attributes anthropomorphists. The Qaramatah and philosophers who completely deny Allah's attributes, and say that we cannot call Him Knowing or Powerful, dub anyone who calls Allah by these names an anthropomorphist. In their opinion, participation in a name is also participation in its connotation. And there are also the extreme Jahmis. They affirm Allah's names but they say they are simply metaphors. According to them, if anyone says that Allah is really Knowing or Powerful, he is an anthropomorphist.

Whoever denies Allah's attributes, and claims that He has no knowledge, power, speech or live, will call anyone who affirms these aspects of Allah anthropomorphists (*mushābbihūn*) or corporealists (*mujassimūn*). That is, the books of the Jahmiyyah, Mu'tazilah and Rafiḍah, and all others who negate Allah's attributes always reiterate the charge that those who affirm said attributes are anthropomorphists and corporealists. It is written in their books that among the corporealists are "the people called the Mālikīs who follow Mālik Ibn 'Anas and the people called the Shāfi'īs who follow Muḥammad Ibn Idrīs." Even their commentators on the Qur'ān, such as 'Abdul-Jabbār and Az-Zamakhsharī, have labeled all those who affirm Allah's attributes or believe in seeing Him as anthropomorphists and corporealists. These terms became very common in later works of such groups.

However, when the scholars of the Ahl as-Sunnah use such terms they do not imply that negating *tashbīh* means negating the attributes of Allah. They do not use that term for the people who affirm Allah's attributes. Rather, what they say is that there can be no comparison between Allah's names, attributes and actions and those of His creatures. In the quote above from Abū Ḥanīfah, he stated that His knowledge is not like our knowledge, His power is not like our power, and His sight is not like our sight. That is the meaning of the verse, "**Nothing** is like unto Him; and He is All-Hearing and All-Seeing" [42:11]. What is negated is likeness and what is affirmed is the attribute.

The first group to have denied the Names and Attributes of Allah were some Arab pagans about whom Allah revealed: „Thus have We sent you [O Muhammad ﷺ] to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficient." [13:30].

The reason for this verse to be revealed was that when the Quraysh heard the Messenger of Allah ﷺ mentioning Allah's name ar-Rahmān, they denied it. So Allah revealed: „...while they disbelieve in the Most Beneficient."

Ibn Jarīr mentioned that this happened during the treaty of Hudaibiyah, when the writer began to put into the writing between the Quraysh and the Messenger of Allah ﷺ, he started with 'Bismillah ar- Rahmān ar-Raheem' (In the Name of Allah, the Most Beneficent, the Most Merciful). The Quraysh objected to it saying, 'We do not know who Rahmān is.' [see his Tafsīr [13/197]. This incident is also mentioned by al-Bukhari in his Sahīh [2731, 2732].

Ibn Jarīr also reported from Ibn Abbas radiallahu anhu: 'The Messenger of Allah ﷺ used to invoke [Allah] with the words, 'O Rahmān, O Raheem.' The Mushrikeen said, 'He claims to call upon one, but he invokes two.' So, Allah revealed: "Say [O Muhammad ﷺ]: Invoke Allah or invoke the Most Beneficent (Rahmān), by whatever name you invoke Him (it is the same), for to Him belong the Best Names." [17:110]

And Allah said in Surah Furqan: „When it is said to them, Prostrate to the Most Beneficent (Allah)! They say: And what is the Most Beneficent?" [25:60]

So, these Mushrikeen are the predecessors of the Jahmiyyah, Mu'tazilah and Asha'irah, and all those who deny about Allah what He has affirmed for Himself, or His Messenger ﷺ has affirmed for Him from the Names and Attributes of Allah. What evil predecessors for evil successors!

THE REBUTTAL

They can be rebutted in many different ways:

1. Allah, the Exalted, affirmed for Himself Names and Attributes, and His Messenger ﷺ too affirmed for Him. Denying them for Allah or denying some of them is denying what Allah and His Messenger have affirmed. This implies contradicting Allah and His Messenger.

2. The existence of some attributes in the creation and some names being used by them does not imply resemblance between Allah and the creation. Because the Names and Attributes of Allah are special to Him, and the Names and Attributes of the creation are particular to them. Just like Allah has an existence, which does not resemble the existence of the creation, similarly He has Names and Attributes that do not resemble the Names and Attributes of the creation. Likeness in the name and the general meaning does not necessitate likeness in reality.

Allah has called Himself 'Aleem (All-Knowing), Haleem (the Most Forbearing), and He also called some of His slaves 'Aleem, He said, "they gave him glad tidings of ('Aleem) an intelligent son, having knowledge (about Allah and His religion of True Monotheism)." [51:28] meaning Isha'q.

And He named the other Haleem, "So We gave him the glad tidings of (Haleem) a forbearing boy." [37:101] meaning Isma'eel. So, One Aleem is not like the other, similarly, One Haleem is not like the other.

And He called Himself, "Truly, Allah is Ever All-Hearer (as-Samee), All-Seer (al-Baseer)." Similarly, He has named some of His slaves Samee and Baseer. He said, "Verily, We have created man from Nutfah drops of mixed semen (of man and woman) , in order to try him, so We made him hearer (Samee), seer (Baseer)." [76:2] So, One Samee is not like the other and One Baseer is not like the other.

And He called Himself ar-Raouf (full of kindness) and ar-Raheem (Most Merciful), "Verily, Allah is, for mankind, full of Kindness, Most Merciful." [22:65] and He called some of His slaves, Raouf and Raheem, He said, "Verily, there has come unto you a Messenger (Muhammad ﷺ)...He (Muhammad ﷺ) is anxious over you, for the believers (he is) full of pity (Raouf), kindness, and mercy (Raheem)." [9:128]

Similarly, He described Himself with Attributes, and described His slaves like that, like His Saying, "they will never compass anything of His Knowledge." [2:255] Thus, He described Himself with Knowledge, and described His slaves with knowledge, "And of knowledge, you (mankind) have been given only a little." [17:85] and He said, "We raise to degrees whom We please, but over all those endowed with knowledge is the All-Knowing (Allah)." [12:76] and He said, "those who had been given (religious) knowledge said..." [S28:80]

He described Himself with strength, "Truly, Allah is All-Strong, All-Mighty." [22:40] and, "Verily, Allah is the All-Provider, Owner of Power, the Most Strong." [51:58] and He described His slaves with power and said, "Allah is He, Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He, Who is the All-Knowing, the All-Powerful (i.e. Able to do all things)." [30:54] and others.

It is thus known that the Names of Allah are specific to Him and befit Him, and the Names of the creation are specific to them and befit them, and similarity in name and meaning does not necessitate likeness in reality!

And this is apparent, alhamdulillah.

Imām Abdul Izz al-Hanafi [d. 792H] says in his commentary on Aqīdah at-Tahawīyyah:

Some people use the word *tashbīh* in a different sense and, on that account, they refrain from affirming the attributes of Allah. They say that Allah cannot be said to have power, knowledge or life, because these are attributable to humans. It follows from this view that we cannot call Allah Living, Knowing or Powerful, because these names are also used to describe human beings. The same applies to Allah's speech, hearing, seeing and will. However, these people agree with the Ahl as-Sunnah that Allah exists, that He is Knowing, Powerful and Living, and that created beings can also be said to be existing, knowing and powerful. They also agree that this is not the kind of *tashbīh* that is to be negated. This is also upheld by the Qur'ān and Sunnah, as well as by clear reasoning. No reasonable person would dispute it.

Allah has called Himself by certain names and He also called some of His servants by the same names. He has also qualified Himself with certain attributes and, at the same time qualified different beings that He created with the same attributes. But neither one named is the same as the other named, nor is one attribute the same as the other attribute. He has called Himself Living, Knowing, Powerful, Compassionate, Merciful, Mighty, Wise, Hearing, Seeing, King, Guardian (Al-Mu'min), Irresistible (Al-Jabbār), Justly Proud (Al-Mustakbīr), and He has called many of His servants by these same names. For example, He has said, "He brings out the living from the dead" [6:95; 30:19]; "They gave him the good news that he would have a knowledgeable son" [51:28]; "(The Prophet) is compassionate and merciful to the Believers" [9:128]; "We made (man) a hearing and seeing being" [76:2]; "The wife of the mighty officer said..." [12:51]; "There was a king after him" [18:79]; "One who is a Believer (*mū'min*)" [32:18]; and, "Allah seals the heart of every arrogant (*mustakbīr*) and obstinate transgressor (*jabbār*)" [40:35]. But we know that the One Living Being is not like the other living being, the One Knowing Being is not like the other knowing being, and the Mighty One is not like the other mighty, and so on with respect to the other names.

And Allah has also said, "They would not encompass aught of His knowledge" [2:255]; "He has sent it from His own knowledge" [4:166]; "No woman conceives or gives birth without His knowledge" [35:11]; "Allah is the One Who gives sustenance, Lord of unbreakable power" [51:58]; and, "Did they not see that Allah created them and that He is more powerful than they" [41:15].

The problem with these misguided groups is, that they first force Tashbīh upon themselves, by claiming that the similarity in the name of the Attribute necessitates similarity in reality and based upon that, they reject the Attribute altogether! This is fallacious thinking! The essence of Allah is completely different than the essence of the creation, therefore it is not even possible to imply likeness through such argumentation! Therefore it is wrong to say, that using the same names of the Attributes necessitates likening Allah to His creation!

Imam Abdul Izz says:

To clarify the matter further, in theology, it is not allowable to use analogical arguments where the major and the minor terms are equivalent, or syllogistic arguments where all the terms are of the same category. Since nothing is like Allah, He cannot be conceived as the analogy of anything; nor can He be brought with another under one category and made the subject of a syllogism. This is the reason the theologians and philosophers who employ these arguments do not arrive at any certain truth: their propositions contradict each other. And when they themselves see that their arguments are equally inconclusive, they end in stupefaction and confusion.

3. One, who does not possess perfect Attributes, does not deserve to be Ilah (deity) and this is why Ibraheem said, "Why do you worship that which hears not, nor sees..." [Soorah Maryam 19:42] and Allah said in the refutation of those who worshiped the calf, "Did they not see that it could neither speak to them nor guide them to the way?" [Soorah al-A'raaf 7:148].

4. Verily, affirmation of Attributes is perfection, and denying them is deficiency. So, he who does not possess Attributes is either nonexistent or imperfect, and Allah is free from that.

5. Making Ta'wīl (changing the meaning) of the Attributes from its apparent meaning has no proof, so it is false.

And making Tafwīd (leaving the meaning to Allah) means that Allah has addressed us in the Qur'ān with something which we do not understand and He has asked us to ponder over the whole Qur'ān, but how can we ponder over it when we do not understand its meaning?

Thus, it has been proven from the above that it is crucial to affirm the Names and Attributes of Allah as they are and deny any resemblance to the creation, as Allah said, "There is nothing like unto Him, and He is the All-Hearer, the All-Seer." [42:11]

So, He negated for Himself resemblance to anything, and affirmed for Himself

Hearing and Sight. Therefore, it has been proven that affirming the Attributes (of Allah) does not necessitate resemblance, and it also proves affirming the Attributes along with negation of resemblance.

This is the meaning of the saying of Ahlus-Sunnah wal-Jamaa'ah regarding denial and affirmation of the Names and Attributes - Affirmation without resemblance and Purification [of Allah from any defect] without denial [of the proven Names and Attributes].

Imām as-Sabūni [d. 449H] said in his book Aqeedah as-Salaf wa Ashābul Hadīth [page 4, (3/6 in Shamila)]:

„We affirm what Allāh affirmed for Himself in His book, or what the Messenger of Allah ﷺ affirmed, without changing the words from their apparent meaning [Tahrīf], without denying their apparent meaning [Ta'tīl], without saying „how“ they are [Takyīf], not likening them to the creation [Tamthīl].“

(5/3)

إثبات جميع الصفات الواردة في الكتاب والسنة من غير تشبيه ولا تمثيل ولا تكييف ولا تحريف

قال المصنف رحمه الله تعالى: [وكذلك يقولون في جميع الصفات التي نزل بذكرها القرآن، ووردت به الأخبار الصحاح من السمع والبصر والعين والوجه والعلم والقوة والقدرة والعزة والعظمة والإرادة والمشية والقول والكلام والرضا والسخط والحب والبغض والفرح والضحك وغيرها].

في نسخة: (والحياة واليقظة)، بدون: (والحب والبغض)، وهذه أحسن.

أما قوله: [من غير تشبيه لشيء من ذلك بصفات المربوبين المخلوقين، بل ينتهون فيها إلى ما قاله الله

تعالى وقاله رسوله صلى الله عليه وسلم من غير زيادة عليه، ولا إضافة إليه، ولا تكييف له، ولا

تشبيه، ولا تحريف، ولا تبديل، ولا تغيير، ولا إزالة للفظ الخبر عما تعرفه العرب وتضعه عليه بتأويل منكر مستنكر، ويجرونه على الظاهر، ويكلمون علمه إلى الله تعالى، ويقولون بأن تأويله لا يعلمه إلا الله، كما أخبر الله عن الراسخين في العلم أنهم يقولونه في قوله تعالى: {وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُوا الْأَلْبَابِ} [آل عمران: 7].

وآيات الكتاب وأخبار الرسول صلى الله عليه وسلم الصحيحة المنيرة الناطقة بهذه الصفات وغيرها كثيرة يطول الكتاب بإحصائها، وذكر اتفاق أئمة الملة وعلمائها على صحة تلك الأخبار الواردة بها،

And this is not a newly invented methodology, rather it is the methodology of the Prophet ﷺ, his companions and those who followed them, for they narrated these Names and Attributes, without denying them, nor making Ta'wīl of them, i.e. diverting them from their apparent meaning, nor resembling them to the

creation. Imam Tirmidhi also narrates in his Sunan at multiple places [for example under Hadīth 662 and 3045] , how this methodology is the methodology of the Ahlus Sunnah wal-Jamā'ah of the past.

(3). 3045. Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Ar-Raḥmān's Hand is full, He spends without any decrease, night and day.' He said: 'Do you not see how much He has spent since He created the heavens and the earth, yet it has not decreased what is in His Hand, and His Throne is over the water, and in His other Hand is the *Mizān* (Scale) which He raises and lowers.'" (Ṣaḥīḥ)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* is regarding the *Tafsīr* of this *Āyah*: "The Jews say: 'Allāh's Hand is tied up.' Be their hands tied up."^[2]

The *A'immaḥ* say about this *Ḥadīth*: It is believed in as it comes, without explanation or misinterpretation. This was said by more than one of the *A'immaḥ*,

^[1] *Al-Mā'idah* 5:3.

^[2] *Al-Mā'idah* 5:64.

(٣) - ٣٠٤٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَمِينُ الرَّحْمَنِ مَلَأَى سَحَاءً لَا يَغِيضُهَا، اللَّيْلُ وَالنَّهَارُ، قَالَ: «أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغِيضْ مَا فِي يَمِينِهِ وَعَرْشُهُ عَلَى الْمَاءِ وَيَمِينُ الْأُخْرَى الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَهَذَا الْحَدِيثُ فِي تَفْسِيرِ هَذِهِ الْآيَةِ: ﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ﴾ الْآيَةُ [٦٤] وَهَذَا الْحَدِيثُ قَالَ الْأَيْمَةُ يُؤْمَنُ بِهِ كَمَا جَاءَ مِنْ غَيْرٍ أَنْ يُفْسَرَ أَوْ يُتَوَهَّم، هَكَذَا قَالَهُ غَيْرٌ وَاحِدٍ مِنَ الْأَيْمَةِ مِنْهُمْ:

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among them: Sufyān Ath-Thawrī, Mālik bin Anas, Ibn 'Uyainah and Ibn Al-Mubārak – that they thought that these matters were to be believed in, without saying 'how'.

أَبْوَابُ تَفْسِيرِ الْقُرْآنِ

سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ أَنَسٍ، وَابْنُ عُيَيْنَةَ وَابْنُ الْمُبَارَكِ أَنَّهُ تَرَوَى هَذِهِ الْأَشْيَاءَ وَيُؤْمَنُ بِهَا، فَلَا يُقَالُ: كَيْفَ؟.

And there are countless Athār from the Tabi'īn and those who followed them, as will be mentioned.

Walīd bin Muslim ad-Dimishqī [d. 195H] said:

„I asked Awzā'ī [d. 157H], Mālik ibn Anas [d. 179H], Sufyan ath-Thawrī [d. 161H] and Layth ibn Sa'd [d. 175H] about the Ahadīth that are about Tashbīh [i.e. that people claim necessitate Tashbīh], so they said: „Believe in them as they have come, without talking about the „how““

al-Asmā wa-Sifāt lil Bayhaqī [2/377, narration 955], at-Tamhīd li Abdul Barr [7/149], with a Sahīh Isnād.

(٩٥٥) وأخبرنا أبو عبد الله الحافظ ثنا أبو بكر محمد بن أحمد بن بالويه ثنا محمد بن بشر بن مطر ثنا الهيثم بن خارجة ثنا الوليد بن مسلم قال سئل الأوزاعي ومالك وسفيان الثوري والليث بن سعد عن هذه الأحاديث التي جاءت في التشبيه فقالوا: أمروها كما جاءت بلا كيفية.

محمد، قال، سمعت الهيثم بن خارجة، قال، حدثني الوليد بن مسلم، قال، سألت الأوزاعي وسفيان الثوري ومالك بن أنس والليث بن سعد عن هذه الأحاديث التي جاءت في الصفات ؟ فقالوا أمروها كما جاءت بلا كيف، وذكر عباس الدوري، قال سمعت يحيى بن معين، يقول، شهدت

Imām al-Awzā'ī [d. 157H] narrates that Imām Makhūl [d. 112H] and Imām Zuhri [d. 124H] would say: „Believe in them as they have come.“

al-Asmā wa-Sifāt lil Bayhaqī [2/377, narration 954 with a Sahīh Isnād]

(٩٥٤) أخبرنا أبو بكر بن الحارث الفقيه أنا أبو محمد بن حيان ثنا الحسن ابن محمد الداركي ثنا أبو زرعة ثنا ابن مصفى ثنا بقية ثنا الأوزاعي عن الزهري ومكحول قالوا: أمضوا الأحاديث على ما جاءت.

Imām Ibn Taymiyyah [d. 728H] expounds on these Āthār, of which the rough translation is as follows:

„And their saying - may Allāh be pleased with them - that „one should believe in them as they have come“, is a refutation of [Mui'tazilah] those that reject the Attributes of Allāh, and their saying: „without the „how““, is a refutation of the Mumassila [who liken Allāh to His creation]. Imām Zuhri and Imām Makhūl were the biggest scholars of the Tabi'īn in their time, whereas the other four [that were mentioned], were Imāms of the time of the Tabi'ut Tabi'īn...

And the statement of Imām Mālik regarding: „Istiḡā is known, but its „how“ is beyond our imagination, and believing it is obligatory“ is supported by the rest [of the Salaf], i.e.: Believe in them [i.e. the verses of the Qur’ān and the Ahadīth regarding the Attributes of Allāh] as they have come, without a „how“. They have denied the knowledge regarding the kayfiyyah [how] of the Attributes, but they have not denied the reality of the Attributes!

If they had only believed in the words without ascribing meaning to them, they would not have said that „Istiḡā is known, and the kayfiyyah is beyond our imagination.“, but they said: Believe in them as they have come, without ascribing a „how“ to them...

And if the meaning of the words would have been unknown, then there would have been no need to deny knowledge of the „how“, rather the negation of the kayfiyyah is only necessary if you first affirm the Attribute!

The one who rejects the Attributes that have been narrated has no need to say that he understands them without a „how“, because if one were to say: „Allāh is not over His Throne“, then he has no need to say „without a how“. If the Madhhab of the Salaf was a negation of the Attributes, then they would not have said that they are to be understood without a „how“. „

Majmū’ al-Fatāwa [5/40-41]

فقولهم - رضي الله عنهم - : «أمرؤها كما جاءت» رد على المعطلة ، وقولهم : « بلا كيف » رد على الممثلة . والزهرى ومكحول ، هما أعلم التابعين في زمانهم ، / والأربعة الباقون أئمة الدنيا في عصر تابعي التابعين ، ومن طبقتهم حماد بن زيد ، وحماد بن سلمة وأمثالهما .

وروى أبو القاسم الأزجي بإسناده عن مطرف بن عبد الله ، قال : سمعت مالك بن أنس - إذا ذكر عنده من يدفع أحاديث الصفات - يقول : قال عمر بن عبد العزيز: سَنَّ رسول الله ﷺ وولاية الأمر بعده سنناً، الأخذ بها تصديق لكتاب الله، واستكمال لطاعة الله، وقوة على دين الله، ليس لأحد من خلق الله - تعالى - تغييرها، ولا النظر في شيء خالفها، من ابتدأ بها فهو مهتد، ومن استنصر بها فهو منصور، ومن خالفها واتبع غير سبيل المؤمنين ولاه الله ما تولى، وأصله جهنم وساءت مصيراً .

وروى الخلال بإسناده - كلهم أئمة ثقات - عن سفيان بن عيينة ، قال : سئل ربيعة بن أبي عبد الرحمن عن قوله : ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥] ، كيف استوى ؟ قال : الاستواء غير مجهول ، والكيف غير معقول ، ومن الله الرسالة ، وعلى الرسول البلاغ المبين ، وعلينا التصديق .

وهذا الكلام مروى عن مالك بن أنس تلميذ ربيعة بن أبي عبد الرحمن من غير وجه .

منها : ما رواه أبو الشيخ الأصبهاني ، وأبو بكر البيهقي ، عن يحيى بن يحيى ، قال: كنا عند مالك بن أنس، فجاء رجل فقال: يا أبا عبد الله، ﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾ [طه: ٥] كيف استوى ؟ فأطرق مالك برأسه حتى علاه الرُّخَصَاءُ (١) ! ثم قال : الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب، والسؤال عنه بدعة، وما أراك إلا مبتدعاً، ثم أمر به أن يخرج .

فقول ربعة ومالك: «الاستواء غير مجهول، والكيف غير معقول، والإيمان به واجب»، موافق لقول الباقرين: أمروها كما جاءت بلا كيف، فإنما نفوا علم الكيفية، ولم ينفوا حقيقة الصفة .

ولو كان القوم قد آمنوا باللفظ المجرد من غير فهم لمعناه - علي ما يليق بالله - لما قالوا: الاستواء غير مجهول ، والكيف غير معقول ، ولما قالوا: أمروها كما جاءت بلا كيف، فإن الاستواء - حيثئذ - لا يكون معلوما بل مجهولاً بمنزلة حروف المعجم .

وأيضاً ، فإنه لا يحتاج إلى نفي علم الكيفية إذا لم يفهم عن اللفظ معنى، وإنما يحتاج إلى نفي علم الكيفية إذا أثبتت الصفات .

وأيضاً ، فإن من ينفي الصفات الخبرية - أو الصفات مطلقاً - لا يحتاج إلى أن يقول: بلا كيف ، فمن قال : إن الله ليس على العرش، لا يحتاج أن يقول: بلا كيف، فلو كان مذهب السلف نفي الصفات في نفس الأمر لما قالوا: بلا كيف .

Qawwām as-Sunnah, al-Imām al-Asfhāni says in al-Hujjah fi Bayān al-Mahajjah wa Sharh Aqīdah Ahlus-Sunnah [1/175-176]:

„Makhūl and az-Zuhrī said: „Believe in them as they have come.“ Someone could come now and say: „How can the believe regarding something of which we do not know the reality of, can be sound?“

We say: „[Even if we do not know have the knowledge of the reality and kayfiyyah of something,] Our belief in it is sound by what was expected from us, and our knowledge regarding that affair will be complete by what was made obligatory for us...

We have been commanded to believe in the angels of Allāh, and His books, and His Messengers and the Last Day, and Jannah and its delights, and Hellfire and its punishments, but we have no detailed knowledge of every single thing regarding them, and we were only commanded to belief in them in general.“ [End quote]

In conclusion: We were commanded and are expected to believe in what has come to us regarding the Names and Attributes of Allāh, but it has not been made obligatory on us to understand their reality or „how“ they are. By believing in the Names and Attributes as they have come, without making Ta’wīl, Tashbīh, Ta’tīl or Takyīf, we have made our belief sound and our knowledge regarding this matter complete, as we have come with what was expected from us.

قال مكحول^(٢) والزهرى: «أمروا هذه الأحاديث كما جاءت»^(٣) فإن

= ٤ - وهناك قسم رابع وهو الصفات المعنوية وهو يعود إلى القسم الثالث. وهي كونه تعالى قادراً، ومريداً، وعالماً، وحياً وسميعاً وبصيراً ومتكلماً. وقد عرفوا الصفات المعنوية بأنها الحال الواجبة للذات ما دامت المعاني قائمة بالذات، فصارت السبع الأولى وهي صفات المعاني عللاً للصفات المعنوية. والصفات المتدرجة تحت هذه الأقسام بصرح الأشاعرة بأنها واجبة الثبوت لله تعالى. إلا أن الصفات السلبية صفات غير موجودة لأن معانيها تتضمن السلب. وكذلك صفة الوجود ويعرفونه بأنه حال. أي أمر لا موجود ولا معدوم. وعلى هذا فهم يثبتون وجود صفات المعاني وهي سبع كما ذكرنا. أما الصفات المعنوية فهي عندهم أحوال. وأما الصفات الخيرية فهم يرون أنها صفات طريق ثبوتها السمع، وقد شاركوا المعتزلة في تأويل هذه الصفات فالاستواء معناه الاستيلاء، واليد معناها القدرة ونحو ذلك.

(١) وهم المشبهة الذين شبهوا ذات الله بذات خلقه، أو صفاته بصفات خلقه، وقد ذكرت كتب الفرق منهم الهشامية المنسوبة إلى هشام الجواليقي الذي زعم أن معبوده على صورة إنسان، وأن نصفه الأعلى مجوف، ونصفه الأسفل مصمت، ومنهم المشبهة المنسوبة إلى داود الجواربي الذي وصف معبوده بأن له جميع أعضاء الإنسان إلا الفرج واللحية. وقد عدَّ الشهرستاني بعض الطوائف من المشبهة وليسوا كذلك. أنظر الفرق بين الفرق للبغدادى ص ٢٢٥ وما بعدها.

والممل والتحل للشهرستاني ١: ١٠٣ وما بعدها.

(٢) الجافظ المحدث أبو عبد الرحمن محمد بن عبد الله بن عبد السلام بن أبي أيوب البيروتي كان من الثقات العالمين بالحديث توفي سنة ٣٢١ هـ.

تذكرة الحفاظ ٣: ٨١٤، ٨١٥.

(٣) نقل هذه العبارة شيخ الإسلام ابن تيمية في الفتوى الحموية ص ١١١ ضمن مجموعة =

قيل: كيف يصح الإيمان بما لا نحيط علماً بحقيقته؟ قيل: إن إيماننا صحيح

بحق ما كلفناه، وعلمنا محيط بالأمر الذي ألزمناه، وإن لم نعرف

[٢٩/ب] ما تحتها/حقيقة كفيته، وقد أمرنا بأن نؤمن بملائكة الله وكتبه ورسله وباليوم

الآخر وبالجنة ونعيمها، وبالنار وعذابها، ومعلوم أننا لا نحيط علماً بكل شيء

منها على التفصيل وإنما كلفنا الإيمان بها جملة.

disbelieved, and whoever rejects what Allāh said about Himself, or His Messenger ﷺ [said about Him], then he has disbelieved, and what Allāh said about Himself, or His Messenger ﷺ told us [of such Attributes], are not [i.e. do not necessitate] Tashbīh."

Tarīkh Dimishq li Ibn Asākir [62/163 with a Sahīh Isnād]

الْقَاسِمُ عُمَرُ بْنُ جَعْفَرٍ بْنِ مُحَمَّدٍ بْنِ سَلَمٍ^(١) الْخُتَلِيّ^(٢)، ثَنَا عَمْرُو^(٣) بْنُ فَيْرُوزِ التَّوْزِي^(٤)، ثَنَا
نُعَيْمُ بْنُ حَمَّادِ الْمَرْوَزِيِّ، ثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَنَا مَعْمَرٌ، ثَنَا الزُّهْرِيُّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ
ابْنِ مَطْعَمٍ أَنَّهُ سَمِعَ عَمْرُو بْنَ الْعَاصِ يَقُولُ: لَا تَنْقُضِي الدُّنْيَا حَتَّى يَمْلِكَهَا رَجُلٌ مِنْ قَحْطَانٍ،
فَقَالَ مَعَاوِيَةُ: مَا هَذَا الْحَدِيثُ؟ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَزَالُ هَذَا الْأَمْرُ^(٥) فِي قُرَيْشٍ
لَا يَنَاطُهُمْ فِيهِ أَحَدٌ إِلَّا أَكْبَهُ اللَّهُ عَلَى وَجْهِهِ»^[١٢٧٥٧].

كَتَبْتُ عَنْ أَبِي نَصْرٍ مُحَمَّدُ بْنُ حَمْدٍ بْنِ عَبْدِ اللَّهِ، وَلَمْ أَرْزُقْ سَمَاعَهُ مِنْهُ، وَهُوَ فِيمَا
أَجَازَهُ لِي، ثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ الْفَضْلِ بْنِ أَحْمَدَ، ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ مَنْدَةَ، ثَنَا أَبُو عَلِيٍّ
أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ بْنِ زِيَادِ الْوَرَّاقِ، ثَنَا أَبُو إِسْمَاعِيلَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ قَالَ:
سَمِعْتُ نُعَيْمَ بْنَ حَمَّادٍ يَقُولُ: مَنْ شَبَّهَ اللَّهَ بِشَيْءٍ مِنْ خَلْقِهِ فَقَدْ كَفَرَ، وَمَنْ أَنْكَرَ مَا وَصَفَ اللَّهُ بِهِ
نَفْسَهُ [وَرَسُولَهُ]^(٦) فَقَدْ كَفَرَ، وَلَيْسَ فِيمَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ وَرَسُولَهُ تَشْبِيهُ.

Then woe be to those who leave the Quran and Sunnah, and the methodology of the Pious Predecessors for concepts misguided scholars of this Ummah introduced into Islam, being influenced by equally misguided Christian and Greek philosophers. Nothing did it help those philosophers in the past, nor will it help those philosophers today! Imam Abdul Izz narrates to us:

Ar-Rāzī also said:

I have pondered the methods of theology and philosophy. They lead nowhere. The best method is that of the Qur'ān. When it wants to affirm something, it says, for example, "(Allah) the Gracious is firmly established on the Throne" [20:5], or "To Him rise all words of purity" [35:10]. But when it wants to negate something, it says, "There is nothing whatsoever like Him" [35:11], or "They will not encompass Him in their knowledge" [20:110]. Whoever passes through the experience I have passed through will surely come to the same conclusion I have reached.

Abū 'Abdullah Muḥammad Ibn 'Abdul-Karīm Ash-Shahristānī likewise expressed his disappointment with the philosophers and theologians. They get nothing, he said, except bewilderment and remorse. His words are:

By Allah! I have visited all the academies,
and seen everyone in these high places.
But I found none except with his chin
In his hands in wonder, or gnashing his teeth in regret.

Abū Ma'ālī Al-Juwaynī said, "Friends, avoid *kalām*. Had I known the end *kalām* has brought me to, I would not have engaged in it." At the time of his death, he said, "I entered the deep waters of *kalām* and left the sciences of Islam. People warned me against it. Now, if Allah does not have mercy on Ibn Al-Juwaynī and save him, he is doomed. Let everyone know that I die in the faith of my mother." Another narration says, "in the religion of the old women of Nishapur."

Shams ad-Dīn Al-Khusrushahī, the most distinguished student of Fakhr ad-Dīn Ar-Rāzī, replying to a question from a learned visitor about his faith, said, "I believe in what the rest of the Muslims believe." The questioner further asked, "Are you convinced and fully satisfied with it?" He nodded and said, "I thank Allah for that blessing. By Allah, I do not know what I am to believe. By Allah, I do not know what I am to believe. By Allah, I do not know what I am to believe." And then he cried until his beard was wet.